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[The melancholy fate of Lord Russell is well known to the readers of English history: and the published letters of his magnanimous Lady have raised a lasting monument to her name. A volume of her unpublished Letters, preserved in the Cavendish family, with some account of her life by a female hand, has recently appeared in England, and a review of this volume is contained in the December number of the British Review, from which we make the following extracts, in the confident hope that they will be perused with interest and profit by our readers.]

*Sketch of Lady Russell.*

LADY Rachael Wriothesley (afterwards Lady Russell) the second daughter of the Earl of Southampton, was born about the year 1636, and had the irreparable misfortune to lose her mother in her infancy.

The disturbances which began to agitate England about the same time, and in which her father was forced to take a considerable part, deprived her of many of those advantages of education which in serene, peaceable times, would doubtless have fallen to her lot. Lord Southampton, at the first period of the disputes between Charles I. and his parliaments, disapproved of the proceedings of the court, and was considered as ranking among the most popular of the peers. It was not till after he had witnessed the perversion of justice in the trial of Strafford, and the violence with which the popular tide was running against all monarchical government, that he allowed himself to become attached to the court. During the whole of the contest he was a strenuous advocate for peace, and endeavoured, but in vain, to moderate the violence of both parties, with a view to secure that object. He was one of the four faithful servants who asked and obtained permission to pay the last sad duties to the remains of their royal master; after whose execution he retired with his fa-

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mily to his seat at Titchfield, in Hampshire, where he remained till the Restoration, rejecting every overture of friendship from the Usurper, who was anxious to gain him to his party.

Under such circumstances Lady Russell passed her younger days; but though some of the usual accomplishments of her sex and station might be inadequately supplied, we have no reason to suppose that the cultivation of her mind was neglected; and, perhaps, to what would be generally considered the *disadvantages* of her lot, we owe many of those eminent virtues which might never have ripened except in the shade of retirement, and would, perhaps, have wholly perished in the unfriendly soil of a court. We are not sure that Lady Russell, in missing an *accomplished* education, did not gain something far better; and as to her defective orthography in the former part of her life, which our authoress complains of, and imputes to a neglected education, we cannot see why this point could not have been as well attended to at Titchfield as in London. Bad as were the times, we should have thought that a nobleman's family, even in the country, was not so destitute of the resources of education, as not to be able to find an instructor competent to teach a child to spell. The chaplain, we presume, would have lent his assistance, if the governess was inadequate to the task; a very possible case in those days, when orthography was not a common female attainment even amongst the best educated ranks.

Lord Southampton's character was well calculated to dispose the minds of his children to every thing noble and virtuous, and his daughter Rachael inherited his prominent excellencies. She was married at the early age of seventeen to Lord Vaughan, the alliance being settled by the parents, according to

the custom of the times, without much reference to the wishes of the parties. She, however, conducted herself towards her husband not only with blameless propriety, but in such an exemplary manner as to retain the lasting attachment of all his family. Of Lord Vaughan's character and habits we know nothing, except what we may incidentally gather from a note to Lady Vaughan, in which she is requested, evidently in raillery, "not hereafter to hinder my Lord Vaughan from writing to me; for I am confident, whatever excuse you make for him, he hath a most eager desire to write this week. I know his lordship so well, that he cannot delay to make returns of civility. If it had been his custom to defer and put off to the last hour, I might believe your ladyship; but in this particular I must beg your ladyship's pardon."

In the year 1667 we find Lady Vaughan a widow, residing with her sister, at their late father's mansion at Titchfield. Of the commencement of her acquaintance with Mr. (afterwards Lord) Russell, nothing is known. Russell being only a younger brother, and Lady Vaughan a considerable heiress, he seems to have been backward at first in interpreting her sentiments in his favour. They soon, however, understood each other, and were married in 1669. During the fourteen years of their happy union they were very little apart, so that their letters to each other could not have been numerous. Lord Russell's are entirely lost; and most of those of Lady Russell are written at distant intervals from each other. Their only moments of separation appear to have been during Lord Russell's visits of duty to his father, the Earl of Bedford, his elections for two successive parliaments, his attendance at Oxford during one short session, and occasional absences in London, on public or private business. Lady Russell's letters show how hardly she bore even these transient separations; and though written some of them a dozen years after their marriage, might pass for "love letters." We give a slight specimen.

"[From London to Stratton, 1680.]

"Saturday night.

"These are the pleasing moments,

in absence my dearest blessing, either to read something from you, or be writing something to you; yet I never do it but I am touched with a sensible regret, that I cannot pour out in words what my heart is so big with, which is much more just to your dear self (in a passionate return of love and gratitude) than I can tell you; but it is not my talent; and so I hope not a necessary signification of the truth of it; at least not thought so by you."

"Our small ones are as you left them, I praise God; Miss writes and lays the letters by, that papa may admire them when he comes: it is a moment more wished for than to be expressed by all the eloquence I am mistress of, yet you know how much that is; but my dear abuser I love more than my life, and am entirely his,

"R. RUSSELL."

"[From London to Woburn, Aug. 24, 1680.]

"Absent or present, my dearest life is equally obliging, and ever the earthly delight of my soul, it is my great care (or ought to be so) so to moderate my sense of happiness here, that when the appointed time comes of my leaving it, or its leaving me, I may not be unwilling to forsake the one, or be in some measure prepared and fit to bear the trial of the other."

It is difficult to conceive of a scene of greater happiness, of more truly indigenous British comfort, than the retired domestic circle of Lord and Lady Russell. Every blessing that the tenderest attachment, the most perfect confidence, and a complete reciprocity of heart and sentiment, could produce, flowed with a full tide into their cup. They combined all the delights of that modified selfishness which wraps itself up in undisturbed domestic repose, with an expansion of heart, and a commerce with society, which led them to feel interested in the public events of the times, and gave dignity to all their pursuits. Lady Russell, while she could descend to the most trivial details, and fill her letters with the harmless prattle of the day, had a large heart and a capacious understanding. She was deeply interested in the pursuits of her husband, and was of great service to

him by her advice in political affairs, of which she possessed a very extensive knowledge. The following letter will show how well she could cater to supply him with public information before the general diffusion of newspapers rendered such services unnecessary. Her abstract of the proceedings in the House of Commons, is an excellent specimen of epistolary reporting; yet the wife and mother appear throughout the letter, and the politician never forgets topics of far more interest to herself and her lord, than the finest debate that ever echoed within the walls of St. Stephen's chapel.

"[From London to Woburn, 12th April, 1677.]

"I have stayed till past eight, that I might have as much intelligence as I knew how to get. Spencer promised to be here this evening, but I find him not in my chamber, where I expected him at my coming home: for I have spent the afternoon with my sister Allington, and by all our travels could not improve my knowledge, as I extremely desired to do, that I might entertain your dear self the better by this letter; else could have been content to be to-morrow morning as ignorant as I was this; for all my ends and designs in this world are to be as useful and acceptable to my Mr. Russell as I can, to deserve better, if I could, that dear and real kindness I faithfully believe his goodness suffers me to enjoy. My cousin Spencer is just come. The enclosed paper I copied from one Lord Allington gave me last night: it is the King's message to the House yesterday. This day the debate held till four o'clock; and the result of it is, you have ordered a second address to thank his Majesty for taking into consideration your first, and to desire he would, if he please, pursue what in that they desired; and that they might not be wanting, they have added a clause (if the king accepts of it) to the money bill, that gives him credit to use two hundred thousand of that money towards new alliances: promising, if he do see cause to lay it out, to replace it him again. This, as Sir Hugh Cholmondeley says, is not pleasing at court: expectations were much higher. The Lords have

not agreed with the Commons: they desire to have it put in the bill, they should receive an account as well as the Commons. The House was in a way of agreeing, and the Speaker pressed it; till, after three hours debate, he told them suddenly he had mistook the thing, that he knew the House nice upon money matter, and the Lords had only a negative in money concerns; and this seemed an affirmative, so put it to the question; but could not divide the house, though if they had, the ayes would have carried it, it is believed. To-morrow, at two, is a conference with the Lords. The Queen is so ill she could not perform the Maunday this day, but the Lady Fingale did it. The Lady Arlington's brothers are neither of them killed. The Lady Mohun has a son; he is ill, every thing else as you left it. Your girls very well. Miss Rachael has prattled a long story; but Watkins calls for my letter, so I must omit it. She says, papa has sent for her to *Wobee*, [Woburn] and then she gallops and says she has been there, and a great deal more; but boiled oysters call, so my story must rest. She will send no duty, she is positive in it. I present you all any creature can pay: I owe you as much."

But it was not till the closing scene of Lord Russell's life, that the character, the talents, and the strong affections of this eminent woman, shone out in their full lustre. How well her mind was fortified by far higher than mere philosophic principles, to sustain every reverse of fortune, may be inferred from the following passage, written ten years before that tragical event.

"[From London to Stratton, September 23, 1672.]

"If I were more fortunate in my expression, I could do myself more right when I would own to my dearest Mr. Russell what real and perfect happiness I enjoy, from that kindness he allows me every day to receive new marks of, such as, in spite of the knowledge I have of my own wants, will not suffer me to mistrust I want his love, though I do merit, to so desirable a blessing; but, my best life, you that know so well how to love and to oblige, make my felicity entire, by believing



my heart possessed with all the gratitude, honour, and passionate affection to your person, any creature is capable of, or can be obliged to; and this granted, what have I to ask but a continuance (if God see fit) of these present enjoyments? if not, a submission, without murmur, to his most wise dispensations and unerring providence; having a thankful heart for the years I have been so perfectly contented in: he knows best when we have had enough here; what I most earnestly beg from his mercy is, that we both live so as, which ever goes first, the other may not sorrow as for one of whom they have no hope. Then let us cheerfully expect to be together to a good old age; if not, let us not doubt but he will support us under what trial he will inflict upon them. These are necessary meditations sometimes, that we may not be surprised above our strength by a sudden accident, being unprepared. Excuse me, if I dwell too long upon it; it is from my opinion that if we can be prepared for all conditions, we can with the greater tranquillity enjoy the present, which I hope will be long; though when we change, it will be for the better, I trust, through the merits of Christ. Let us daily pray it may be so, and then admit of no fears."

Lady Russell's whole conduct during her husband's confinement and trial, is above all praise, especially her conscientious adherence to her principles, and her inflexible determination not to urge him to any unworthy concessions for the sake of preserving his life. We pass over the melancholy story of her vain efforts to save him; of her conduct at his trial, when "a thrill of anguish ran through the court" as she presented herself to take notes as his servant, the benefit of counsel being denied him; and her more than heroic—her *Christian* fortitude and submission in their parting interviews. In these scenes, her hitherto quiet domestic spirit rose to a pitch of elevation which has never been surpassed. We have no record from herself of her feelings on these distressing occasions; she had other employment than to write sentimental letters. From the moment of her husband's arrest, she was a complete woman of bu-

siness; she suppressed every feeling which would have interfered with her exertions in his behalf; and even in court never once disturbed the awful solemnity of the scene, by a single expression of her heart-rending grief. Lord Russell's unbounded sense of gratitude for her conduct is well known; and the language of admiration in which he spoke of her in his last hours, is her highest, as no doubt it was her most consoling panegyric. We do not dilate upon these topics, because they are found in the ordinary narratives of these illustrious persons.

It is deeply affecting to follow the afflicted survivor to her melancholy home, where she had not a single inmate capable of sustaining her spirits, and where her mind, supported hitherto by hopes, and even by fears, was now left to the unmitigated anguish of her bereavement. Her children were almost infants; her favourite sister was no more; and public pity, or public praise, could as yet be nothing to her. But her love for her family, and her habitual acquiescence in the dispensations of Divine Providence, supported her in this trying moment; besides which, she says in one of her published letters, "There was something so glorious in the object of my greatest sorrow, that I believe, *that* in some degree kept me from being overwhelmed." The earliest account which we have of the state of her mind, is found in one of her letters to Dr. Fitzwilliam, two months after the fatal event. It is one of the most exquisitely touching passages in her's or any other writings.

"You, that knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common to others to lose a friend; but to have lived with such a one, it may be questioned how few can glory in the like happiness, so, consequently lament the like loss. Who can but shrink from such a blow! \* \* \* \* \* Lord, let me understand the reason of these dark and wounding providences, that I sink not under the discouragement of my own thoughts! I know I have deserved my punishment, and will be silent under it; but yet secretly my heart mourns, too sadly, I



fear, and cannot be comforted, because I have not the dear companion and sharer of all my joys and sorrows. I want him to talk with, to walk with, to eat, and sleep with. All these things are irksome to me. The day unwelcome, and the night so too; all company and meals I would avoid, if it might be: yet all this is, that I enjoy not the world in my own way; and this sure hinders my comfort. When I see my children before me, I remember the pleasure he took in them: this makes my heart shrink. Can I regret his quitting a lesser good for a greater? Oh! If I did but steadfastly believe, I could not be dejected; for I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No; I most willingly forsake this world, this vexatious, troublesome world, in which I have no other business but to rid my soul of sin, secure by faith and a good conscience my eternal interests, with patience and courage bear my eminent misfortune, and ever hereafter be above the smiles and frowns of fortune."

The grief of Lady Russell did not prevent her devoting a diligent attention to the important concerns which devolved upon her in consequence of her husband's death. Scarcely were his ashes cold, before she was obliged to rouse herself from her despondency, in order to defend his memory, which she did in a letter to the king, inserted among her published letters. The pecuniary interests of her children also demanded much diligence and a prudent conduct on her part, in order to secure their father's forfeited estates for their use. She also undertook the entire education of her daughters, a resolution which Bishop Burnet highly encouraged: "For," said he, "as it is the greatest part of your duty, so it will be a noble entertainment to you, and the best diversion and cure of a wounded spirit." In addition to all which, a variety of family troubles pressed hard upon her, and made her feel, as she herself expresses it in one of her letters, "the falseness of her imagination, that she had nothing left—nothing to lose, the deprivation of which could be matter of much anguish." But still, *one* subject

was ever uppermost in her thoughts. Nothing could divert her attention from it. Every scene, every occupation, was connected in her mind with the object of her sorrows. "I am going," she remarks on one occasion, in her published letters, "to that now desolate place Stratton, where I must expect new *amazing* (she habitually uses that word *amazement*, to express her grief) reflections, it being a place where I have lived in sweet and full content, considered the condition of others, and thought none deserved my envy. But I must pass no more *such* days on earth! However, *places* are indeed nothing; for where can I dwell that his figure is not present to me?"

The calamities of the nation, and the inroads of arbitrary power, were another constant source of distress to her mind; for Lady Russell, in addition to the public spirit which she had early acquired from her father and family, had become so interested by the conduct and the fate of her husband in all that concerned her country, that she could not witness the unprincipled measures of Charles, and the tyranny and popery of James, without a pang which sometimes made her almost congratulate herself that her beloved lord had found a tranquil haven, from the storms that continued to agitate the nation. Indeed, as she herself observed, had Lord Russell lived, he would probably have been led to connect himself too much with the proceedings of the disaffected; at all events, so far as to give the court a pretext for his destruction, even if he were not an actual partizan. Under all these circumstances, it may be readily conceived that no person witnessed with greater satisfaction than Lady Russell the auspicious change which took place at the revolution. At the first rumours of the probability of that event, and before it was safe to speak openly on the subject, we find in her letters a breathless expectation and eager curiosity to know the particulars of what was passing. What a triumph for her was that great national era! If any thing *could* have soothed her wounded spirit, it would have been the national eulogies which now began to cluster around the bier of her depart-

ed lord. The Earls of Bedford and Devonshire were immediately created Dukes, and in the preamble of the patent of the former, the king says, speaking of Lord Russell, "We think it not sufficient that his conduct and virtues should be transmitted to all future generations upon the credit of public annals, but will have them inserted in these our royal letters patent, as a monument consecrated to the most accomplished and consummate virtue in the said family, &c. Now then to comfort one of the best fathers for so unspeakable a loss, to solemnize the memory of that most excellent son, and to excite the emulation of a worthy grandchild, born to so great hopes, that he may tread in the steps of his truly great father," &c.

But all these honours, added to the lenient influence of eleven years, and the high estimation in which she herself was held, being consulted by the greatest men in the nation on the most important measures, could not solace the afflicted heart of Lady Russell. We find her constantly reverting to the same melancholy theme, and picturing to herself the joy that would have been felt by her lost lord, had he lived to witness that national triumph, and the honourable share which he would have taken in effecting it. Indeed, even to her extreme old age (for she lived to see eighty-six years) the same string continued to vibrate. The editress of the work before us has transcribed from the Devonshire MSS. a paper written a very short time before Lady Russell's death, which still reverts to her loss, as if it were but a thing of yesterday. The manuscript is but a fragment, a mere rough draft, full of erasures, repetitions, and omissions, and written with the trembling hand of old age, so as scarcely to be legible; but it presents such a lively picture of Christian humility and penitence, that we cannot withhold it from our readers. Who shall dare to cherish a proud feeling of his own merits, when the saintly Raclael Russell employs such language as the following?

"Vanity cleaves to me, I fear, O Lord! in all I say, in all I do. In all I suffer, proud, not enduring to slights or

neglects, subject to envy the good parts of others, even as to worldly gifts. Failing in my duty to my superiors; apt to be soon angry with, and without cause too often; and by it may have grieved those that desired to please me, or provoked others to sin by my rash anger. Not ready to own any advantage I may have received by good advice or example. Not well satisfied if I have not all the respect I expected, even from my superiors. Such has been the pride of my naught heart, I fear, and also neglect in my performances due to my superiors, children, friends, or servants—I heartily lament my sin. But, alas! in my most dear husband's troubles, seeking help from man, but finding none. His life was taken away, and so sorely was my spirit wounded, even without prospect of future comfort or consolation—the more faulty in me, having three dear children to perform my duty to, with thankfulness for such a blessing left me under so heavy a dispensation as I felt the loss of him to be. But, alas! how feeble did I find myself both then, and also poorly prepared to bear the loss of my dear child and only son, in 1711.

"If I carry my sorrow to the grave, O Lord, in much mercy let it not be imputed as sin in me! His death was a piercing sorrow to me, yet thou hast supported me, Lord! even in a very old age, and freer from bodily pains and sickness than most feel—I desire thankfully to recollect.

"Alas! from my childhood I can recollect a backwardness to pray, and coldness when I did, and ready to take or see cause to be absent at the public ones. Even after a sharp sickness and danger at Chelsea, spending my time childishly, if not idly; and if I had read a few lines in a pious book, contented I had done well. Yet, at the same time, ready to give ear to reports, and possibly malicious ones, and telling my mother-in-law, to please her. At seventeen years of age was married; continued too often being absent at the public prayers, taking very slight causes to be so, liking too well the esteemed diversions of the town, as the Park, visiting, plays, &c. trifling away my

precious time. At our return to London, I can recollect that I would choose upon a Sunday to go to church, at Lord B's. where the sermon would be short, a great dinner, and after, worldly talk; when at my father's, the sermon longer, and discourse more edifying. And too much after the same way, I much fear, at my several returns to Wales and England. In the year 1665, was brought to bed of my first child; with him too indulging I fear to get strength soon, and spend my time as before, much with my loved sisters; I doubt not heedful, or not enough so, my servants went to church, if I did, or did not go myself.

"Some time after in London, and then with my father's wife at Tunbridge, and after with her at Bath, gave too much of my time to carelessly indulging in idleness. At Bath too well contented to follow the common way of passing the time in diversion, and thinking but little what was serious: considering more health of body than that of my soul. Forgive my heaviness and sloth in spirituals, for Christ Jesus' sake.

"After this, I must still accuse myself that sometimes in Wales, and other times in England, my care in good has not suited to my duty, not with the active and devout heart and mind I should in the evening have praised thee, my God, for the mercies of the past-day, and recollected my evil doings, or omissions of doing good in my power. Not in the morning carefully fixing my will and purpose to pass the day pleasing in thy sight, and giving good example to man, particularly such as under my care; more especially after my second marriage, forgetting by whose blessing I was so happy, consuming too much time with him. [*The end wanting.*]

The personal misfortunes of Lady Russell, the injuries inflicted upon her family by the house of Stuart, the avowed arbitrary and semi-popish doctrines of the king and his court, and the numerous attacks upon the rights and liberties of the people, all tended to confirm the Whig principles in which she had been educated, and which formed the political creed of her revered lord.

We are not either vindicating or censuring these political principles of Lady Russell; they were those of her husband mellowed down by, but never merged into feminine softness. In religion, which in those days was intimately combined with politics, she was a church-woman; but was anxious for lenient measures towards Dissenters, and on many occasions stood in the gap between the fiery partizans on either side. She says in one of her letters in the present volume, that "saving that we are not of *their* mind, who would lay pains and penalties upon people for not conforming to its worship, we are, as much as any, for supporting the Church of England, and encouraging communion in it." She says also to her old friend Dr. Fitzwilliam, in one of her published letters, "I approve with you the Church of England; the best church and the best services are in it upon the face of the earth that we know of. But, Sir, I shall covet one so moderate as not to be impatient and passionate against all such as cannot think so too; but of such a temper as to be able to converse peaceably with such as may have freedom in my family, though not of it, without giving offence; and I take this to be the best way of gaining good people to our opinions."

Dr. Fitzwilliam, to whom these remarks were addressed, had been her father's chaplain, and entertained a devoted attachment to Lady Russell, whom he had known from her infancy. His letters and advice were of considerable service in consoling her mind after the loss of her husband, and she cherished through life the greatest regard and veneration for him, even in his conscientious scruples against taking the oaths at the accession of William and Mary, in consequence of which he was obliged to vacate all his preferments. In one of her letters to this highly respectable, though non-juring, divine, she says, "I am very sorry the case stands with you as it does in reference to the oath, and still wonder (unless I could find kings of *divine right*) why it does. And all this in the acceptance of a word which I never heard two persons declare the meaning of, but they differed in the sense of it."



*Abstract of the Proceedings of the Annual Convention of the Protestant Episcopal Church in the State of New-York*

(Continued from page 15, and concluded.)

On the 18th, the Festival of St. Luke, the morning service of the day was conducted by the Rev. Daniel McDonald, rector of Trinity Church, Fairfield, and Grace Church, Norway, Herkimer county.

The following preamble and resolution were adopted:—

It having been the usage in this diocese, previously to the passing of the 29th canon of the General Convention of 1808, to consider as regularly admitted and settled parochial ministers, in the sense of the 3d article of the constitution of the Church in this state, all clergymen intrusted with the cure of parishes within the same; therefore,

Resolved, that all such, although not instituted agreeably to the office prescribed in the said 29th canon, shall henceforth be considered members of this Convention.

The committee appointed yesterday to prepare and report to this Convention a plan for theological education in this diocese, made a report; after proceeding, in part, with the consideration of which, the Convention adjourned until six o'clock this evening.

6 o'clock p. m.

The Convention met pursuant to adjournment. The consideration of the report of the committee on a plan of theological education in this diocese was resumed. The Constitution of a Protestant Episcopal Theological Education Society for the State of New-York, as prepared by the said committee and amended by the Convention, was finally adopted as follows:—

*Constitution of the Protestant Episcopal Theological Education Society in the State of New-York, established in Convention of the Church in said State, October, 1820.*

Art. 1. The name of this society shall be, The Protestant Episcopal Theological Education Society in the State of New-York. Its object shall be the prosecution of theological education, by the establishment of professorships, and by

furnishing aid to candidates for holy orders.

2. The society shall be composed of the Bishop and such of the clergy of the diocese as shall not decline to be members, and of such other persons as shall contribute annually a sum not less than two dollars, or at one time a sum not less than twenty-five dollars. The former shall be members during the continuance of their contributions; the latter for life. Such of the lay-members, for the time being, of the state Convention as may choose to attend the meetings of this society, shall also be members of the same *ex officio*. The society shall meet annually at the place of the meeting of the Convention, and on the day succeeding that appointed for such meeting.

3. The officers of the society shall be a President, (who shall be the Bishop of the diocese,) and a Board of Trustees, which shall consist of such of the clergy of the diocese as are members of the society, of at least thirty Vice-Presidents from different parts of the diocese, and not less than one hundred and fifty lay-members of the society from different parts of the diocese, a Secretary, and a Treasurer. The Vice-Presidents and lay-trustees shall be chosen annually, at the stated meetings of the society. The Secretary and Treasurer of the society shall be appointed annually, by the Board of Trustees, from their own body. Contributors to the amount (at one time) of two hundred and fifty dollars, and annual contributors to the amount of twenty dollars, shall also be Trustees; the former during life, the latter during the continuance of their contributions.

4. The Board of Trustees shall appoint annually from their own body a Board of Managers, consisting of not less than twenty-one in number, to superintend and conduct the business and concerns of the society, with such powers as may be delegated to them by the bye-laws of the society, or otherwise by the Board of Trustees.

The Board of Managers shall have power to supply vacancies in their own body out of the Board of Trustees.

Nine members of the Board of Managers shall form a quorum, and be competent to the transaction of business.

The President of the society shall be, *ex officio*, President, and the Secretary of the Society shall be, *ex officio*, Secretary of the Board of Trustees, and of the Board of Managers.

5 The Board of Trustees shall have power to make bye-laws, rules, and regulations, as well respecting this establishment and government of schools or seminaries for theological instruction, as touching the disposition of its funds, and the general management of its concerns. Provided, that such bye-laws, rules, and regulations, shall not be repugnant to the constitution of the church, or to the canons of the general or state conventions.

6. The Board of Trustees may, in the form of bye-laws, or otherwise, make such arrangements and regulations as they shall judge proper, relative to the founding of scholarships and professorships, and to the institution of auxiliary societies, so as most effectually to call forth individual bounty in aid of the great object of the society.

7. The Board of Trustees shall hold a stated meeting annually, on the day following that appointed for the meeting of the convention, and at the same place; and they may continue to meet, by adjournment, as long as their business shall require.

Twenty-one Trustees shall constitute a quorum, and be competent to the transaction of business.

The Board of Trustees shall have power to fill up all vacancies which may happen in their body by resignation or otherwise.

8. The officers whose names are affixed to this constitution shall be the first officers of the society. The Board of Trustees shall hold their offices until the end of the week appointed for the next meeting of the Convention; at which time the term of their successors shall commence. The first meeting of the Trustees shall take place on such day as the president shall appoint. It shall consist of such Trustees as he may be able to notify of the meeting, and may be continued, by adjournment, until its business shall be accomplished.

9. The Board of Managers shall report their proceedings to the Board of Trustees at the stated annual meetings;

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and the Board of Trustees shall make annual report to the Convention.

10. This constitution may be amended by the Trustees; such amendments being previously reported and approved of by the Convention.

The Convention then adjourned until to-morrow at one o'clock P. M.

Thursday, October 19th.

The members attended divine service in Trinity Church, on occasion of the Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York. Morning service was conducted by the Rev. Henry M. Shaw, rector of Trinity Church, Utica, Oneida county; and a sermon, for the benefit of the said corporation, preached by the Rev. Seth Hart, rector of St. George's Church, Hempstead, Queen's county.

Parochial reports were received from 48 parishes, presenting a gratifying view of the state of the church. The clergy also presented an account of their collections for the Missionary Fund, amounting to 1207 dollars 6 cents; and likewise for the Episcopal Fund, amounting to 604 dollars and 64 cents.

The Bishop, from the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, presented an abstract of the reports of thirteen missionaries, rendering an account of their proceedings. We have room only for a few extracts from these reports.

The Rev. Stephen Jewett, missionary in Washington county, says—"We experience, annually, considerable loss by death and removal; and, on the other hand, we have constant additions, so that the number of our communicants continues slowly to increase. In both my parishes the churches *are*, and *ever have been*, opened on every Sunday, and divine service celebrated, and approved sermons read. On the whole, we have reason to bless God that our affairs, in general, continue to wear a promising aspect."

The Rev. James Thompson, missionary in Greene and Delaware counties, speaking of one object of his charge, says—"Windham lies on the Catskill

Mountain. The inhabitants are generally poor; those attached to the Church are scattered; but, when collected, form a considerable congregation. They need the patronage of the Missionary Society. There has been a good attendance upon public worship when I have officiated."

The Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county, says of Setauket—"This church is in a growing condition, and the missionary gives half his time to this parish. A higher sense of religion has become the sentiment of the day; and he trusts that Divine Providence will succeed his earnest endeavours to do good." And of Islip—"This Church, under Providence, has assumed a more growing appearance than it ever has had; and the present appearances justify the declaration, that the cause of religion, and the Episcopal Church, has increased, and will, in future, be strongly supported.

The Rev. Daniel Nash, missionary in Otsego county—"There appears to be an increased regard to the Liturgy in almost every place I have visited. A more solemn attention to the important concerns of religion prevails among the members of the Church. This apparent devotion indicates, that they are not only cordially attached to the Liturgy, but that they realize their need of a Saviour, and of the influence of the Divine Spirit, by whose aid they may go on to perfection."

The Rev. Ezekiel G. Gear, missionary in Onondaga county—"During the last year, my services have been confined to the churches of Onondaga and Tully, and a small congregation at Otisco. I am happy to state, that these congregations are in a flourishing condition; and have increased, within the last year, in numbers, piety, and zeal, and in an attachment to the doctrines, principles, and institutions of the Church. By a little exertion, I have succeeded in establishing a Sunday school in the congregation at Onondaga, and the most salutary effects have been produced."

The Rev. George H. Norton, missionary in Ontario and Seneca counties, says,—“The situation of the church at

Waterloo has been such as to demand my services for one half of the time. The rest has been given to Vienna, with the exception of two Sundays, which were spent at Catharine, Tioga county. The congregations in these different places, though they have not increased equal to my expectations, are in general respectable for numbers, and continue to manifest the same desire as formerly for the ordinances and services of the Church. Some additions have been made to the communion list, and the ordinance of baptism administered both to infants and adults in each parish. Those who have heretofore professed faith in the Lord Jesus, have, we trust, adorned their profession, and are daily making advances in the divine life. The close of another year, I hope, will find us in a still more prosperous condition."

The Rev. Leverett Bush, missionary in Chenango county, reports—"I have the happiness to state, that my labours have, in some measure, been blessed. The small congregations under my charge have not only increased in numbers, but in grace, and in knowledge; a greater sensibility to their spiritual interests is apparent among them; and, I believe, a growing attachment to the distinguishing principles and worship of our Church."

The Rev. Francis H. Cuming, missionary in Broome county and parts adjacent—"Your missionary is sorry to report, that no inconsiderable effort had been made to prevent the prosperity of the Church in this place. Her doctrines and usages had been misrepresented and ridiculed. Strong prejudices existed against her form of worship and her principles. These, in many instances, have been removed; and your missionary has some reason to believe, that his labours here have not been altogether in vain. He officiated to this congregation twice every Sunday, except when prevented by unavoidable absence, and by exchanging with his brethren. Many tracts and prayer books have been successfully distributed. Early in the spring a Sunday school was organized, from which no small advantage has accrued to the Church. A very good organ has been put up in



this church. It is believed that this congregation perceive the reasonableness, the beauty, and spirituality, of our service.—Union, a very respectable farming town, joining Binghampton, has been visited twelve times, generally on Sunday evening, after the second service at Binghampton. A spirit of inquiry has been excited among this people. When your missionary commenced preaching to them, he could find but two persons who were acquainted with the service of the Church. In his last visit to them, he was gratified by perceiving twelve or fourteen making the responses. It is thought that a congregation will eventually be formed in this town. In the town of Lisle I performed service eleven times. Here there are three families who still pursue the good old path of our fathers. It is believed their example is not without its effect upon the many who have been walking in other roads. In Owego village, I officiated five times. Here the disposition towards the Church is very favourable. I have found that the duty of a missionary, though laborious, is very far from being unpleasant.”

The Rev. Deodatus Babcock, missionary at Buffalo, reports—“The state of the congregations at Buffalo and Black Rock is much the same as when you received the last annual report concerning them. Their pecuniary embarrassments are such, that it is with difficulty they can provide the means of supporting the Gospel. This, however, is to be said in their praise, that they do all they *can*. Through the indefatigable exertions of a few individuals in the village of Buffalo, the means have been provided for finishing the church which was commenced last year. It will be ready for consecration by the 20th of this month (October.)

“The congregations to which I have preached appear serious and attentive; and I have reason to think that my labours are not altogether in vain in the Lord. Notwithstanding the many difficulties that have hitherto opposed our success, I am confident that the seed sown will, ere long, spring up, and bring forth fruit to the glory of our Redeemer.”

The following resolution, proposing

an alteration to the Constitution of the Church in this diocese, was passed:—

*Resolved*, That if the next Convention also accede thereto, the words *second Tuesday in May* be substituted, in the first article of the Constitution of the Church in this diocese, for the words “third Tuesday in October.”

The following gentlemen were elected the Standing Committee of the diocese:—

The Rev. *William Harris*, D. D. the Rev. *Thomas Lyell*, the Rev. *William Berrian*, the Rev. *Henry U. Onderdonk*, *Richard Harison*, Esq. Gen. *Matthew Clarkson*, *William Ogden*, and Col. *Nicholas Fish*.

The following gentlemen were elected “the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York,” of which the Bishop is, *ex officio*, President:—

The Rev. *Thomas Lyell*, the Rev. *Henry J. Feltus*, the Rev. *John M'Vickar*, *Gerrit H. Van Wagenen*, Esq. Dr. *John Onderdonk*, and *Thomas L. Ogden*, Esq.

*Report of the Trustees of the Episcopal Fund.*

The Trustees of the fund for the support of the Episcopate in the diocese of New-York, respectfully report to the Annual Convention of the Protestant Episcopal Church, that the fund now amounts to the sum of twenty-one thousand four hundred and ninety-three  $\frac{42}{100}$  dollars.

|   |             |
|---|-------------|
| Viz. in sundry bonds and mortgages, being the same held at the last meeting of the Convention         | \$17,548 4  |
| Six per cent. stock of the United States, of the loan of 1813,  | 1,300 0     |
| Six per cent. stock of the state of New-York, of the loan of 1817, purchased during the current year, | 950 0       |
| Interest outstanding on bonds and mortgages,  | 183 51      |
| Cash deposited in the Bank of New-York,   | 1,511 87    |
|   | <hr/>       |
|   | \$21,493 42 |

The Trustees subjoin a list of the bonds and mortgages belonging to the fund, with the interest outstanding; they also herewith submit their account current, and are prepared to exhibit the bonds and mortgages, and certificates of stock in which the investments are made.

GERRIT H. VAN WAGENEN,  
THOMAS S. TOWNSEND,  
JOSHUA JONES.

*New-York, Oct. 17, 1820.*

This report was accepted by the Convention; who also approved of the list of the bonds belonging to the fund, and the account current of the Trustees, with the proof of the same, which were also exhibited.

A vacancy having occurred in the Trustees of the Episcopal Fund, in consequence of the removal from the city of Mr. *David I. Greene*, it was supplied by the appointment of Mr. *Edward R. Jones*.

The following resolution was adopted:—

*Resolved*, That this Convention earnestly recommend the Protestant Episcopal Theological Education Society in the State of New-York, established by them at the present session, to the patronage of the members of the Church in this diocese; and particularly request the reverend clergy to exert themselves in their respective parishes, in calling forth the liberality of their parishioners in aid of the valuable and important objects of the said society.

*Canons passed in this Convention,*  
1820.

**CANON I.** *Providing for investigation in the case of public rumour of immoral conduct in a Clergyman.*

If any clergyman shall, by public rumour, be deemed to be guilty of immoral conduct, the Bishop may, in his discretion, appoint five persons, of whom at least three shall be presbyters, to examine the case; and if, in their opinion, there is sufficient ground for presentment, the presbyters shall present the clergyman accordingly.

**CANON II.** *Providing for taking testimony in certain cases of presentment.*

When any person shall be presented according to the first canon of the year 1802, and it shall come to the knowledge of the Bishop, that any witnesses, whose evidence may be deemed material, cannot be procured upon the trial of the said presentment, the Bishop may direct any one or more of the presenting presbyters to give notice to the person presented, that evidence in his case will be taken at a time and place to be mentioned in such notice, before any person empowered by law, to administer an oath, and to be named in such notice, and residing as near the place where the witness resides as may be: such notice to be given at least six days previous to the said time; and if the person presented shall reside more than 40 miles distant from the residence of the witness, then at least one additional day's notice shall be given for every additional 20 miles of the said distance, or for any additional distance less than 20 miles.

And the presenting presbyter is to attend the examination of such witness, and put such questions, touching the matter of such presentment, as he may think proper. And the person presented shall have the right to attend such examination personally, and by counsel, and to put such questions in like manner, touching the said matter. And the questions, with the answers, shall be committed to writing, and, being certified by the person before whom the evidence is taken, shall be admissible evidence on the hearing of such presentment.

And if the person presented shall have any witnesses similarly situated, he shall have a right to have their examinations taken in the like manner, upon the like notice as above provided; which notice shall be given to such presbyter as the Bishop may appoint for that purpose; and the examinations of such witnesses shall also be admissible as evidence, upon the hearing of the presentment.

In case of a presentment by the Convention, or by a vestry, the Bishop may direct any presbyter to attend such examination, and perform the duties above allotted to a presenting presbyter.

**CANON III. *Enforcing the execution of Canon II.***

The Bishop may, in his discretion, admonish any presbyter whom he shall, upon examination, find to have unreasonably neglected the duties prescribed in the preceding canon, and for whose expenses, in the execution of such duties, a sufficient provision had been previously made; and, if he deems it necessary, may report the case to the next Convention.

**CANON IV. *Concerning altering or adding to the Canons of this Church.***

No proposed alteration of, or addition to, the canons, shall hereafter be considered by the Convention, unless at least one day's previous notice be given in open Convention, nor until such alteration or addition shall have been referred to, and reported upon, by a committee of at least two presbyters and two laymen. Nor shall such alteration or addition be adopted, during the same Convention, if two-thirds of the members present shall not concur therein; but, in such case, the same (unless negatived by a majority of members present) shall lie over for consideration until the next annual meeting of the Convention.

Done in Convention of the diocese of New-York, in the city of New-York, in the month of October, A. D. 1820.

JOHN HENRY HOBART, D. D.  
Bishop of the Protestant Episcopal Church in the state of New-York,  
*President.*

*Attested,*  
BENJAMIN T. ONDERDONK, *Sec'ry.*

A list of the clergy is attached to the printed Journal of the Convention, dated January, 1821; from which it appears there are in the diocese the Bishop and 77 clergymen; and that the number of congregations is 123.

Mr. Eleazar Williams, a young man of Indian extraction, a candidate for holy orders, is licensed by the Bishop as a lay reader and catechist, to officiate in the Mohawk language, in St. Peter's Church, Oneida Castle, Oneida county, the congregation of which is composed of Indians; and employed

by the Committee for Propagating the Gospel in the State of New-York in those capacities, and likewise as a schoolmaster among the Indians.

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*Abstract of the Proceedings of the Annual Convention of the Diocese of Maryland, held in St. Paul's Church, Baltimore, May 31st, and June 1st and 2d, 1820.*

THE Convention was composed of the Right Rev. Bishop Kemp, 30 Presbyters, 7 Deacons, and Lay-Delegates from 36 parishes.

The Convention was opened with morning prayer by the Rev. Henry L. Davis, D. D. rector of St. Ann's, Annapolis; an appropriate sermon by the Rev. William Hawley, rector of St. John's Church, city of Washington; and the administration of the holy communion by the Bishop.

The Rev. Henry L. Davis, D. D. was appointed secretary, and the Rev. William E. Wyatt, D. D. assistant secretary.

Agreeably to the 45th canon of the General Convention, the Right Rev. Bishop Kemp delivered the following address.

*My Rev. Brethren of the Clergy, and Gentlemen of the Laity,*

In obedience to the 45th canon of the General Convention, I beg leave to state to you, what I have done in execution of the duties of my office; and what occurrences have passed during the year, in which the character or interests of the Church are implicated.

In consequence of a letter addressed by the Rev. Mr. George D. S. Handy, to the standing committee, and transmitted to me, in which he declared that he had ceased to be a member of the Protestant Episcopal Church, and had united himself to the Evangelical E. Church of Maryland: agreeably to the provisions of the 2d canon of the General Convention of 1817, on the 12th day of June, 1819, I displaced Mr. Handy from his grade in the ministry in this Church, and recorded the same in the presence of the Rev. Dr. Davis, the Rev. Mr. Addison, and the Rev. Mr. Hawley. Notice of this was duly given to the Bishops in every diocese,



and to the standing committee in those dioceses in which there were no Bishops.

Immediately after the Convention, on the 13th day of June, I ordained the Rev. Mr. Westerman, and the Rev. Mr. Mann, priests; and also Mr. William Armstrong, and Mr. Charles Austin, deacons. On the next day I granted a license to Mr. Richard Mitchell to act as a lay reader in All Faith's parish, St. Mary's county.

On the 19th of July, I licensed Mr. Spencer Wall, a candidate for orders, to act as a lay reader in St. Paul's, Prince George's county.

On the 5th of August I visited a chapel of St. Thomas's parish, on the Liberty Road. This is a small but neat place for public worship. The congregation that belongs to it have been long without divine service, and then were only occasionally visited by the Rev. Mr. Jackson.

November 14, I held a confirmation in the church at Hager's-town, which is under the care of the Rev. Mr. Clay, when forty-three persons were admitted to enjoy the benefits of this holy ordinance. On the day following I preached in Frederick-town, but as the minister of that place, the Rev. Mr. Johns, had not been long settled there, there were none prepared for confirmation. On the 16th I visited St. Mark's, in Frederick county, the rector of which is the Rev. Mr. Westerman. Their parish church I consecrated to the service of Almighty God, and also confirmed seventeen persons.

On the 8th day of December, I received from the standing committee, the testimonial required by the 7th canon of the General Convention, in favour of Mr. George B. Schaeffer, and accordingly placed him on the list of candidates for orders. He has since pursued his studies under my own direction.

In St. Paul's, in the city of Baltimore, on the 19th of December, I confirmed twenty-nine persons.

On the 30th of December, I granted a license to Mr. George B. Schaeffer, to act as a lay reader in the western part of this city.

On the 6th day of January, 1820, I

admitted Mr. George McElliney to the holy order of deacons, in St. Paul's, in the city of Baltimore.

I visited St. Anne's, in the city of Annapolis, on the 9th day of January, and confirmed four persons. On the same day I ordained Mr. William Rafferty, a professor in St. John's College, a deacon.

I held a confirmation in St. Peter's, in the city of Baltimore, on the 29th of February, when twenty persons were confirmed.

On the 19th of March I visited the churches in the District of Columbia. In St. John's, in George-town, I confirmed eleven persons in the forenoon—In the afternoon of the same day, I confirmed fifteen in St. John's, Washington—and at night I also confirmed eighteen in Christ Church, George-town.

On the 24th of March I granted a license to Mr. James Pilmore, who had been admitted as a candidate for orders in the diocese of Pennsylvania, but who had lately removed into this diocese, to officiate as a lay reader in Sion Church, in Prince George's county.

On the 29th of this month I received a letter from the Rev. Mr. Gibson, renouncing his ministry and membership in our church; and, of course, in compliance with the requisitions of the 2d Canon of the General Convention of 1817, and in the presence of the Rev. Mr. Bartow, the Rev. Dr. Wyatt, the Rev. Mr. Weller, and the Rev. Mr. Bayne, I degraded him from the ministry. This step will appear to have been necessary, when the incidents of the life of that gentleman, too well known, are adverted to.

From these minutes it appears, that since the last convention, I have held seven confirmations, at which 157 persons have been admitted to that holy ordinance; I have consecrated one church, ordained four deacons and two priests; admitted two upon the list of candidates, and licensed three lay readers. I have also, with grief, pain, and sorrow, displaced two from the ministry.

During last year, the Rev. Mr. Stephens, the Rev. Mr. Hatch, and the Rev. Mr. Lansten have removed to the

diocese of Virginia; the Rev. Mr. Wheaton to the diocese of Connecticut, and the Rev. Mr. Bulckley to the diocese of New-York. The Rev. Mr. Johns, who was ordained in the diocese of Pennsylvania, has settled in Frederick-town, in this diocese. The Rev. Mr. Austin, who was ordained here, has settled at Addison Chapel, near Bladensburg; and the Rev. Mr. Armstrong in St. Peter's, Montgomery county. The Rev. Mr. Jackson, formerly rector of St. Thomas's, Baltimore county, has gone on a missionary tour through the western states. The Rev. Mr. Pfeiffer, from the diocese of Pennsylvania, is now living in this city, and officiates in a school-house on Federal Hill. The Rev. Mr. Judah, from the state of Delaware, has also removed into this diocese.

It may be proper to state, that during last year, less Episcopal duty has been performed than in any former year since my consecration. For this there are two reasons to be assigned:—the first is, the affairs of the diocese are in such a situation that less duty is now required:—the second is, our city, last autumn, was visited by an afflicting and mortal epidemic, so as to render it improper for me to leave my charge, while disease and death were triumphing among my people. The sick not only required the consolation of religion, but it became the imperious duty of a minister of Christ, to avail himself of the religious impressions made by so awful a visitation; and to exert all his powers, under the sanctifying influence of Divine grace, to render these impressions deep and lasting.

There is one part of my duty which has not been performed, and it becomes me to state to this body the reason:—By the 23d Canon of the General Convention, every Bishop is enjoined to deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that, from time to time, he shall address to the people of his diocese, pastoral letters, on some points of Christian doctrine, worship, and manners.

As to charges to the clergy, I have generally comprehended every thing

that occurred to me, in my addresses at the opening of the conventions. But as to pastoral letters, my circumstances would not admit of the expense of printing them, unless provision was made by the church for that purpose. There are some things that might be brought to the view of both clergy and laity in this way, to the advantage of the church. And if the means be supplied the thing shall be done.

The Prayer Book and Homily Society of Baltimore go on with energy and zeal, as far as their means will admit; and it cannot be questioned but much good has been done by their exertions.

The Female Episcopal Tract Society manage the concerns of their institution with great zeal and judgment. The general character of the tracts they have distributed, is such as not only to spread a knowledge of religion among the poor, but to create in them a thirst for that knowledge, and to excite them to procure Bibles and Prayer Books, where these inestimable treasures were never before possessed.

The Sunday Schools, too, attached to the Episcopal churches in this city, are conducted with great regularity and effect; nor can there be a doubt but they are among the most praise-worthy institutions of modern times. Through their instrumentality, by the blessing of God, we may now hope to see the children of the poor brought up in the nurture and admonition of the Lord.

When I entered upon the duties of my responsible and difficult office, it was with a sincere determination, with Divine assistance, never to overlook or neglect any thing that might either depress the character of the Church or become an obstacle in the way of advancing piety among its members. Under this impression, I beg leave to call the attention of this body to the Standing Committee. This is a most valuable and most important department in our government. The Standing Committee decide upon the character and credentials of all candidates for orders; they form the Ecclesiastical Court by which all offenders are tried—and the council of advice to the Bishop. From this it evidently results that they ought to be among the most experienced,

learned, and pious of the clergy. Nor is this all—they ought to be so conveniently situated as to render their meetings easy, and attended with little expense.

They are, however, an elective body, and to interfere with the freedom of an election may be deemed not only indelicate but even immoral. I can sincerely say I have no such intention. And whatever may be the judgment of man, in regard to this part of my conduct, I feel satisfied that I shall stand justified in the sight of God. I barely mean to express a wish, and the expression of this wish has grown out of the experience of last year. It was exceedingly difficult to obtain a meeting of the Standing Committee, and, in one case, no meeting was effected, so that a young gentleman duly prepared for orders, who had resigned his situation with a view to enter upon the duties of his ministry, was disappointed; and all the arrangements made to ordain him were rendered ineffectual. In addition to the expense of such disappointments, the sacrifice of feeling, and even the hazard of character, are not to be overlooked. The wish I have to express then is this, that the majority of the Standing Committee may be taken from this city, so that I may be able to avail myself of their counsel on all difficult occasions, and that they may be convenient to transact business without expense, and without the hazard of disappointments.

In thus expressing my wish on this point, I am far from intending any reflection upon the character or upon the conduct of the former members of the Standing Committee. The inconveniences arose from their dispersed situation, which rendered it uncertain as to the time required to convey information to them, and also made it difficult, if not impossible, for them to attend.

The arrangement which I now have expressed a wish to see accomplished, prevails in the dioceses of New-York and Pennsylvania, and the object of it is to facilitate the business of the Church and promote her interest.

Be the fate of this suggestion what it may, I shall always acquiesce in the decision of this body, with due respect:

not fearing but the Great Divine Head of the Church will watch over her concerns with paternal kindness, and sanctify every well meant exertion to promote her prosperity.

And that we may all exercise every power that we possess, and apply every opportunity yielded us by the good providence of God, to advance the interest of our Redeemer's kingdom, and to suppress sin, and to destroy the dominion of Satan, may God of his infinite goodness grant.

The parochial reports made to the Bishop, and entered on the Journal, agreeably to the 45th Canon of the General Convention, furnish the following aggregate:—

Baptisms, (Adults 16, Infants 215, not specified 1043) 1274:—Marriages, 269:—Funerals, 370:—Communicants, 2419.

From the report of the Treasurer, it appears that the Episcopal Fund amounts to \$707 78, and the Deputies Fund to \$652 22.

It was, on motion, resolved, that the thanks of the Convention be given to the Rev. Mr. Hawley, for his sermon delivered at the opening of the Convention.

The committee appointed to collect the contributions from the several parishes for the Bishop's expenses, the Deputies' Fund, and the incidental expenses of the Convention, reported that they had received the following sums:

|                            |           |
|----------------------------|-----------|
| For the Bishop's expenses, | \$ 430 00 |
| Deputies' Fund,            | 142 00    |
| Incidental expenses,       | 71 10     |

On petition, the parishioners of St. John's Parish, Prince George's and Charles counties, living in the neighbourhood of Accakeek Chapel, were allowed to organize themselves into a separate congregation.

The following gentlemen were chosen the Standing Committee:—

The Rev. Henry L. Davis, D. D. Rev. William Wickes, Rev. William Ninde, Rev. John P. K. Henshaw, Rev. Samuel C. Stratton, Rev. William Hawley, and Rev. William E. Wyatt, D. D. were elected.

The committee on the state of the



church made the following report, which being amended, was accepted.

"The committee on the state of the church find themselves enabled to comprise their report in a few words. They perceive, with much gratitude to God, that the condition of our Zion still continues to improve—that the number of communicants in almost every parish is increasing, and that the prospect is generally encouraging. From an examination of the papers referred to this committee, there does not appear to arise any business to detain the Convention, except from the vestry reports concerning the pecuniary situation of several of the parishes; an abstract of which they now present.

Somerset Parish, in Somerset county, Rev. Mr. WICKES, rector. Two places of worship, the chapel in Princess Anne, in the repairing of which about \$1200 have lately been expended, the other is the church about six miles distance.

About 50 families attend at the chapel. The number of families which attend the church about 26.

The salary of the rector is \$800, raised by the pew-rents—the vestry have also a fund of about \$1500; the principal is kept entire, and the interest laid out in repairing the houses.

William and Mary Parish, Charles county, has but one church, a new building, in good repair, which will hold 300 whites, and from 150 to 200 persons of colour. This parish has a glebe of about 150 acres, on which there is a comfortable house for the minister's family. The vestry have a fund of about \$12,000, secured by mortgage, and the interest of which is punctually paid; and this, with a subscription of two or three hundred dollars, is received by the rector.

Coventry Parish, composed of parts of the two counties of Somerset and Worcester.

In this parish there are two chapels and a church—the latter a very large brick building. One of the chapels is not yet completed; the other, an old building, and greatly decayed—each of them about ten miles from the church, in opposite directions.

The congregation consists of about

120 families. The funds, a glebe, which has never yielded above \$50, and a subscription of about \$500. Rev. Mr. Stratton the rector.

All Faith Parish, in Calvert county. In this parish there is a chapel, in a very decayed state—the church is a commodious brick building, and wants some repairs.

The parish has a glebe of 150 acres, which at present yields no profit.

St. Michael's Parish, in Talbot county, has a new commodious church, in perfect repair. The funds of the parish, a small amount of bank stock. The salary is from six to seven hundred dollars per annum.

Great Choptank Parish, Dorchester county, has four houses of worship; two of which, being without congregations, will probably be taken down in a short time. The parish church in Cambridge is in very good repair—the pews in this church rent for upwards of \$600. The chapel at Vienna is a substantial brick building, but requires considerable repairs.

The parish has no funds, and no glebe. About 40 families attend the two latter places of worship.

St. Mark's Parish, in Frederick county, has one church, in tolerably good repair. A building is nearly finished for the rector and his family, on a lot of one and a half acres. The salary of the minister amounts to about \$800.

Allhallows Parish, in Worcester county. From 80 to 100 families belong to this parish. There are in the parish three places of public worship, two of them in a state of dilapidation and ruin; the other, at Snow-Hill, is in tolerable repair.

A minister, Rev. Mr. Judah, is employed by this parish and Worcester parish—and this parish contributes to his support about \$400.

St. Anne's, Anne-Arundel, has two houses of worship—the one is about 12 miles from the city of Annapolis, and not yet completed; it will contain about 150 persons—service is often performed there.

The church in Annapolis is at present in good condition—the number of the congregation about 250. Divine

service is performed in this church three times a week.

The salary of the rector, about \$800 per annum, is derived principally from subscription.

The vestry have about \$600 vested in bank stock; \$535 loaned to an individual, and a ground rent of \$18 90 cents; an annual revenue from these sources of \$86 constitutes a part of the rector's salary.

The vestry also hold a dwelling-house, garden, and separate lot, in Annapolis, which are occupied by the rector.

Zion Church, Frederick, has one church of stone—the minister's salary depends upon voluntary contribution—the congregation is small, but is increasing in numbers, and it is hoped in piety—at present there is no clergyman.

St. Paul's Parish, Kent county, is without a minister at this time. There is but one house of worship in the parish, of brick, and in tolerable repair. The vestry, for the support of a minister, must depend upon voluntary subscriptions. When a minister has been engaged, the salary allowed to him was from 250 to 300 dollars.

St. Paul's Parish, Baltimore county, has two churches and two ministers, who are supported from the rents of pews, the parish having no other fund. The vestry have two dwelling-houses, which are for the use of, and are occupied by the rectors.

The number of families is upwards of four hundred.

During the last session of this Convention, its attention was drawn to the consideration of the expediency of establishing Parochial Libraries. Presuming that the minds of the convention have been directed to the subject, the committee now offer a canon for their consideration:—

It shall be required of the vestry of every parish and separate congregation in this diocese, where there is a resident clergyman, to make annual collections, the proceeds of which shall be employed in the purchase of theological books, to be considered as the property of the parish, but for the use of their minister, and under his direction to be loaned to

his parishioners. And as far as the same is practicable, the books purchased shall be from among the list recommended by the House of Bishops. And he shall be authorized to receive such donation in books as may from time to time be made, and place the same in the said library. And each clergyman shall report annually to this Convention the amount collected, and a complete catalogue of the books and the state of the library.

The committee, in common with the Convention, were reminded by our venerable Bishop, that the canons of the General Convention had rendered it his duty to publish for their benefit a pastoral letter. Anxious to avail themselves of it here, and to expedite a provision for their good, the committee recommend that each parish be hereafter required to furnish \$1 to defray the necessary expenses incurred in printing the same.

It was resolved, that it be made known to the vestries of the different parishes and congregations in this state, that it is proposed to amend the fifth article of the constitution, by striking out the words "resident in Maryland," and inserting in the place thereof the words "of the Protestant Episcopal Church in the United States."

The following resolutions were also passed:

Resolved, That it be recommended to each parish in this diocese, to increase their contribution to the Deputies' Fund one dollar; and that the said additional contribution, together with any surplus of the Deputies' Fund which may at any time exist, be applied to defray the travelling expenses incurred by the members of the Standing Committee.

And be it further resolved, That each member of the Standing Committee present to the Convention the amount of his expenses in that office during the preceding year.

Resolved, That a committee be appointed for the purpose of inquiring concerning glebe lands and funds given for the purpose of supporting the ministry of the Gospel, in any of the parishes of this diocese, which may have

been diverted from their original purpose, and to point out the best means of restoring them to the same.

Resolved, That Samuel I. Donaldson, Alexander C. Magruder, and Daniel Jenifer, Esqrs. be a committee to report to the next Convention on the subject embraced in the above resolution.

Jonas Clapham, Esq. was unanimously re-elected Treasurer of this Convention.

Resolved, That the next Convention of the Protestant Episcopal Church of Maryland should meet at Baltimore.

The thanks of the Convention were presented to the Right Rev. the President, and to the Rev. Secretaries of this body, for their services.

The business of the Convention was concluded with prayer by the Rev. Dr. Wyatt.

From a list of parishes in the diocese of Maryland, attached to the Journal, it appears that they are 61 in number.

A list of clergy of the diocese, also appended to the Journal, contains the names of the Bishop, 38 Presbyters, and 8 Deacons.

### *Remarkable Fact attending the Execution of Dr. Dodd.*

[From the Christian Guardian for Nov. 1820.]

THE REV. DR. DODD was son of the vicar of Bourne, in Lincolnshire, and a member of Clare Hall. He possessed classical taste, poetical talent, and theological knowledge; and published a variety of works, among which was one entitled, 'The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion.' Becoming a popular preacher, and his publications obtaining a wide sale, he was tempted to an indiscreet style of living, and 'the pride of life' was his ruin. He was chaplain to the Bishop of St. David's, and afterwards to the King; a prebendary of Brecon, and rector of Hockliffe, Bucks. The rich living of St. George's, Hanover Square, falling vacant, he anonymously offered the Lord Chancellor's lady £3000 to obtain the presentation by her means; but the ap-

plication was detected, and his name erased from the list of his Majesty's chaplains. Under this disgrace he retired to Geneva, where Lord Chesterfield, who had been his pupil, received him kindly, and even presented him with the living of Winge, to hold in connexion with Hockliffe. At length, to relieve his embarrassments, he forged his noble friend's signature, was tried and condemned, and, though an unprecedented number of persons petitioned for mercy, it was withheld by the inflexible justice of the Sovereign. In contemplation of his fate he was humbled and penitent, but his repentance did not seem so genuine as that of Bishop Atherton in like circumstances.\* Dr. Johnson, who visited him in prison, described him as being "without cant." In his "Prison Thoughts" there is certainly much evangelical sentiment. But we turn from decision on his actual state before God, to notice an occurrence as he was led to the place of execution, on the 27th of June, 1777. "Certain lewd fellows of the baser sort" seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7—16, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me: I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her that said unto me, Where is the Lord thy God? Mine eyes shall behold her; now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng, and literally trodden to death!

\* Bishop of Waterford, executed at Dublin in 1640.



FOR THE CHRISTIAN JOURNAL.

## THE APOSTOLICAL SUCCESSION,

*From the first Bishop of Rome, who succeeded the Apostles, to the first Archbishop of Canterbury, and through that See to the present Bishop of New-York.*

|                        |   |   |
|------------------------|---|---|
| 1 Linus                | 52 Hormisdas                                    | 101 Theobald, do                            |
| 2 Cletus, or Anacletus | 53 John   | 102 Thomas Becket, do                       |
| 3 Clemens              | 54 Felix  | 103 Richard, do                             |
| 4 Evaristus            | 55 Boniface the 2d                              | 104 Baldwin, do                             |
| 5 Alexander            | 56 John the 2d                                  | 105 Reg. Fitzjocelin, do                    |
| 6 Sixtus, or Xystus    | 57 Agapetus,                                    | 106 Hubert Walter, do                       |
| 7 Telesphorus          | 58 Silverus                                     | 107 Stephen Lancton, do                     |
| 8 Hyginus              | 59 Vigilus                                      | 108 Richard Magnus, do                      |
| 9 Pius                 | 60 Pelagius                                     | 109 St. Edmund, do                          |
| 10 Anicetus            | 61 John the 3d                                  | 110 Boniface, do                            |
| 11 Soter               | 62 Benedict                                     | 111 Rob't. Kilwardy, do                     |
| 12 Eleutherus          | 63 Pelagius the 2d                              | 112 John Peckham, do                        |
| 13 Victor              | 64 Gregory the Great                            | 113 R. Winchelsea, do                       |
| 14 Zephyrinus          | 65 Austin, first Archbi-<br>shop of Canterbury, | 114 W. Raynold, do                          |
| 15 Calixtus            | A. D. 597                                       | 115 Simon Mepham, do                        |
| 16 Urbanus             | 66 Laurence, do                                 | 116 I. Stratford, do                        |
| 17 Pontianus           | 67 Melitus, do                                  | 117 John Ufford, do                         |
| 18 Anterus             | 68 Justus, do                                   | 118 T. Bradwardin, do                       |
| 19 Fabianus            | 69 Honorius, do                                 | 119 Simon Islip, do                         |
| 20 Cornelius           | 70 Adeodatus, do                                | 120 Simon Langham, do                       |
| 21 Lucius              | 71 Theodore, do                                 | 121 Wm. Witlesey, do                        |
| 22 Stephanus           | 72 Brethwald, do                                | 122 Simon Sudbury, do                       |
| 23 Sixtus the 2d       | 73 Tatwin, do                                   | 123 Wm. Courtney, do                        |
| 24 Dyonisius           | 74 Nothelm, do                                  | 124 Thos. Arundel, do                       |
| 25 Felix               | 75 Cuthbert, do                                 | 125 F. Chichley, do                         |
| 26 Etychianus          | 76 Bregwin, do                                  | 126 John Stafford, do                       |
| 27 Caius, or Gaius     | 77 Lambert, do                                  | 127 John Kemp, do                           |
| 28 Marcellinus         | 78 Athelard, do                                 | 128 Thos. Bouchier, do                      |
| 29 Marcellus           | 79 Wulfred, do                                  | 129 John Morton, do                         |
| 30 Eusebius            | 80 Theogeld, do                                 | 130 Henry Dean, do                          |
| 31 Miltiades           | 81 Celnoth, do                                  | 131 W. Warham, do                           |
| 32 Sylvester           | 82 Athelred, do                                 | 132 Thomas Cranmer,<br>the first Prot. Abp. |
| 33 Mark                | 83 Plegmond, do                                 | 133 Reg. Pole, do                           |
| 34 Julius              | 84 Athelm, do                                   | 134 Matt. Parker, do                        |
| 35 Liberius            | 85 Wilfhelm, do                                 | 135 E. Grindal, do                          |
| 36 Felix the 2d        | 86 Odo, do                                      | 136 John Whitgift, do                       |
| 37 Damasus             | 87 Dunstan, do                                  | 137 R. Bancroft, do                         |
| 38 Siricius            | 88 Ethelgar, do                                 | 138 George Abbet, do                        |
| 39 Anastasius          | 89 Siricius, do                                 | 139 William Laud, do                        |
| 40 Innocent            | 90 Alfrie, do                                   | 140 William Juxten, do                      |
| 41 Zosimus             | 91 Elphigus, do                                 | 141 Gilbert Sheldon, do                     |
| 42 Boniface            | 92 Livingus, do                                 | 142 W. Sancroft, do                         |
| 43 Celestin            | 93 Agelneth, do                                 | 143 John Tillotson, do                      |
| 44 Sixtus the 3d       | 94 Eadsinus, do                                 | 144 Thos. Tennison, do                      |
| 45 Leo                 | 95 Robert Gemetic, do                           | 145 William Wake, do                        |
| 46 Hilary              | 96 Stigand, do                                  | 146 J. Potter, do                           |
| 47 Simplicius          | 97 Lanfrane, do                                 | 147 Thomas Herring, do                      |
| 48 Felix the 3d        | 98 Auselm, do                                   | 148 Thomas Secker, do                       |
| 49 Gelasius            | 99 Rodolphus, do                                | 149 — Cornwallis do                         |
| 50 Anastasius the 2d   | 100 William Corbiel, do                         | 150 John Moore, do                          |
| 51 Symachus            |   |   |

This last Archbishop, (Moore), with the assistance of William Markham, Archbishop of York, and several other Bishops, consecrated Dr. William White, Bishop of Pennsylvania, and Dr. Samuel Provoost, Bishop of New-York, in Lambeth Chapel, February, 1787; and Bishop White, of Pennsylvania, with the assistance of Bishop Provoost, of New-York, and Bishop Jarvis, of Connecticut, consecrated the present Bishop of New-York, in Trinity Church, in the city of New-York, in May, 1811.

The above concatenation has been put together with much care, and has been since compared with some of the best authorities. It agrees perfectly with Dr. Cave, as far as he goes, to the period of Constantine, A. D. 312, 314—and also with Eusebius, who runs down to Gregory the Great; and with the learned Bishop Pearson to the same period.

It will be recollected that Gregory the Great, with the consent of King Ethelbert, sent into England, A. D. 597, Austin, the first Archbishop of Canterbury, who took with him 40 presbyters. The laws framed on the conversion of Ethelbert will be found in Wilkins' Laws of the Anglo-Saxon Church, (library of the Diocesan Seminary, in St. Paul's). The chain of succession is preserved through the See of Canterbury down to the consecration of the American Bishops.

Since writing the above, the list has been compared with Godwin's Catalogue of Bishops, from the records of Canterbury, in the library of St. Paul's, and it is found exactly to agree down to Whitgift, A. D. 1583, who is stated to be the 72d Archbishop of that See.

H. J. F.

#### *Disaster at Leyden.*

DURING the reign of Louis Buonaparte as king of Holland, a terrible catastrophe happened at Leyden, caused by the explosion of a very large quantity of gunpowder on board a barge in one of the canals. The following interesting account of this disaster is extracted from a work written by the king himself, and recently published, entitled

*Historical Documents and Reflections on the Government of Holland.* The active benevolence of the king on this occasion is commendable.

"On the 12th of January a shock like that of an earthquake was felt at the Hague. A light in the horizon announced a terrible fire. It was in the direction of Leyden. The king was hastening thither, when he learned, by the return of one of his aides-de-camp, that a barge laden with gunpowder had blown up in the midst of the city. He hastened his journey, ordered out the garrisons of the neighbouring places without arms, and, on his arrival at Leyden, was greatly struck with the sad spectacle that exhibited itself to his eyes.

"The Rappersburg is the principal canal in the city. Its finest houses are built on the quays that border it. Most of them were beaten down, and choked up the canal; the rest of the houses that were still standing, threatened to fall; and from the ruins of those that had fallen in whole or in part, issued smoke and flames. A similar spectacle occurred in almost every quarter of the city. Eight hundred houses were thrown down, or damaged. Many of the inhabitants, in great consternation, knowing neither how to act, nor what they had still to fear, wandered about the streets with looks bewildered. Others remained under their tottering walls with an air of stupid unconcern; and seemed unaffected at seeing the fall of the neighbouring houses, which their own threatened soon to follow. One called for his father, another for his wife or child. Some stood on the ruins listening for the cries of the wretched victims not yet stifled, crowded round the spots where the voices were heard, and too frequently their eagerness proved fatal to the poor creatures, by pressing down the ruins upon them. Here was a girl wildly seizing the burning fragments, and demanding speedy assistance to remove the immense weight pressing upon her mother, whose voice she fancied she heard beneath this tomb; and, without being deterred by the fear of sinking down the terrible heap, and thus stifling the last breath of her whom she sought, labouring alone

at the impracticable task of clearing away the rubbish. Engines were brought from all quarters to check the progress of the flames. The members of the regency, almost all of whom had to mourn the loss of one or more of their family, were obliged to forget their own misfortunes, to solace those of others, while the painful suppression of their grief was sufficiently perceptible in their countenances. It was impossible to give assistance to all at once. *'I perceive my father through the ruins; but if you do not hasten to assist me in removing the vast weight that presses upon him, he will quickly perish.'* and with this the distracted child filled the air with his lamentations. *'I hear my mistress's bell,'* said a servant girl; *'she is buried alive under the ruins of her house, she calls me, she cries for aid, help me to get her out, help me to make way into the ruins, for she is suffocating.'* On a sudden a man comes up with the news that they have just found one of the principal and most respectable men in the city, the father of a family; but that his legs only are extricated, and as they are endeavouring to draw out the rest of the body, it gets buried the deeper in the ruins. In another place nothing is heard but the prayers and complaints of a whole school of young children, to whom it is impossible to render any assistance: on people's attempting to clear the ruins on one side, the fire suddenly bursts out between their feet, and puts a stop to any farther search. A terrible crash is heard, mingled with fresh shrieks of alarm: it is a building, already tottering from the accident, that suddenly tumbles down. Every window in the place was broken, or smashed to atoms; and thus all the bread, wine, flour, and food of every kind, was rendered useless and dangerous.

"As soon as he arrived, the king, accompanied by the magistrates; the director-general of the watterstadt, Twent; his aide-de-camp, Krayenhoff; the colonel of the burgesses, Cuneus; and some officers, traversed this horrible theatre of devastation. He divided the men called to assist into three parties, one for each side of the canal, the third for the rest of the city. He in-

creased the number of fire-engines, sent for all that were at the Hague, and required assistance from Amsterdam, Rotterdam, and Dordrecht. He ordered the troops in the first place to attend to nothing but getting the sufferers out from beneath the ruins; gave a reward of ten ducats to every person who assisted in rescuing any one; and had the satisfaction of saving the lives of many. All who were hurt, when got out, were conveyed to the hospital. He ordered his Wooden-house between Leyden and the Hague to be opened, and appropriated to those families whose dwellings had been destroyed.

"During this time the engines were playing with much benefit: the royal guard and burgesses distinguished themselves by their zeal, courage, and delicacy, of which they gave eminent proofs on that fearful night. The grenadiers of the guards descended into the abyss formed by the burning ruins, to fetch out the sufferers, at the risk of being unable to extricate themselves. They assisted the working of the engines; and the extinguishing of many partial fires, and the deliverance of many individuals, were owing to their exertions.

"The king, witnessing their zeal and efforts, bestowed on them the highest praises. To every citizen who came to ask assistance, he gave fifty or a hundred men, who set off under the direction of the citizen concerned for the recovery of his family, and they were almost always successful."

#### THE PSALMS.

*Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart. (The passages within brackets are added to this edition by the American editor.)*

PSALM XXIV. The bringing of the ark of God to mount Sion by David, 1 Chron. xv. gave occasion to this Psalm. The removal of the ark was celebrated in a great assembly of the people, and with suitable splendour during every part of the ceremony. The Levites lead the procession, accompanied by a great variety of vocal and instrumental musick: and this ode appears to have been sung to the people when they arrived at the summit of the mountain. The opening is expressive of the supreme and infinite dominion of God, arising from the right of creation. *Bp. Lowth.*



The ascension of our Lord into heaven is represented by the carrying of the ark up to mount Sion; and the sublime description in the four last verses, of the entrance of the King of Glory, is highly applicable to him: it is, therefore, appointed to be read on the Ascension-day. *Travell.*

[This Psalm opens with a chorus, proclaiming the divinity of Jehovah, the Creator and Lord of the universe. It then describes, in questions and answers sung by different voices, the sort of righteousness which recommends to Jehovah's favour, which consists not in any ceremonial observances, but in clean hands and a pure heart. And the song concludes with a prediction of the exaltation of Messiah (for he is certainly the Jehovah of this Psalm), under the image of an entry of Jehovah into his temple. *Bp. Horsley.*]

Ver. 3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

[3. *Who shall ascend into the hill of the Lord?*] The connexion seems to be this. If the Almighty Creator and Lord of all the earth has chosen us to be his peculiar people, to serve and worship him in his temple, upon the holy hill of Sion, whither the sacred symbol of his presence is now ascending, what manner of persons ought we to be?—The argument implies with additional force, to ourselves, as Christians. We compose a far more numerous and magnificent procession than that of the Israelites, when the Church universal, with her spiritual services, attends our Lord, as it were, upon his ascension, in heart and mind ascending with him into the holy place not made with hands. *Bp. Horne.*]

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

7. *Lift up &c.*] We may now conceive the procession to have arrived at the gates of the tabernacle. While the ark is brought in, the Levites, divided into two choirs, sing alternately the remainder of the Psalm. Indeed it is not impossible that this mode of singing was pursued through every part of the ode; but towards the conclusion the fact will not admit of a doubt. *Bp. Lowth.*

10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

[We must now form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven; as of old, by the symbol of his presence, he took

possession of that figurative and temporary structure, which once stood upon the hill of Sion. We are to conceive him gradually rising from mount Olivet into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah, in the day of his power, demand, that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." On hearing this voice of jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a MAN claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, "Who is this King of glory?" To which question the attendant angels answer, in a strain of joy and triumph—and let the Church of the Redeemer answer with them, "The Lord strong and mighty, the Lord mighty in battle;" the Lord Jesus, victorious over sin, death and hell. Therefore we say, and with holy transport we repeat it, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And if any ask, "Who is the King of glory?" To heaven and earth we proclaim aloud—"The Lord of hosts," all-conquering Messiah, head over every creature, the leader of the armies of Jehovah, "He is the King of glory." Even so, Glory be to thee, O Lord most high! Amen. Hallelujah. *Bp. Horne.*]

We learn from this Psalm, that God, who created the earth, is the supreme and almighty King thereof, and that his glory and power ought to be celebrated for ever; also, that those only will be admitted into the presence of the Lord, who walk uprightly, who are sincere and faithful in all their behaviour, who avoid fraud and deceit, who call upon the Lord and seek his face. *Ostervald.*

PSALM XXV. Ver. 4 Show me thy ways, O LORD; teach me thy paths.

[4. *Show me thy ways, O Lord; &c.*] We are travellers to heaven, who, through temptation, are often drawn aside, and loose our way. The way is the law of God; and to keep that law is to walk in the way. God only can put us in the way, and preserve us and forward us therein; for which purpose, we must continue instant in prayer to "the God of our salvation," that he would "teach" us to do his will; that so we may not be ashamed and confounded. *Bp. Horne.*]

15 Mine eyes are ever toward the

LORD; for he shall pluck my feet out of the net.

[15.  *Mine eyes are ever toward the Lord; &c.*] Encouraged to hope for the blessing above mentioned, the lowly suppliant still continues to fix the eyes of his understanding on their proper object, God his Saviour, beholding his glory, attending to his will, and expecting his mercy. An unfortunate dove, whose feet are taken in the snare of the fowler, is a fine emblem of the soul, entangled in the cares or pleasures of the world; from which she desires, through the power of grace, to fly away, and to be at rest, with their glorified Redeemer. *Bp. Horne*]

22 Redeem Israel, O God, out of all his troubles.

After the example of David, the pious and devout Christian, who really and in truth puts his entire confidence in God, is never weary or ashamed of that confidence. If he finds that his prayers are not so graciously heard, as that he receives all that he hath prayed for, he receives yet an unspeakable comfort by having done as he ought to do; and though he prospers not as he would wish, yet if he prays as he should, he hath made a good progress towards his own deliverance; and hath raised a good defence against any affliction that invades him: nor will he be frightened out of his innocence by the promises, or threats, or tyranny of his proud oppressors. *Lord Clarendon.*

[In the common salvation all have an interest; and, for that reason, all should pray for it. The earthly David petitioned for Israel; the heavenly David ever continueth to intercede for the Church; and every Christian ought to become a suppliant for his brethren, still looking and longing for that glorious day, when, by a joyful resurrection unto life eternal, God shall indeed "redeem Israel out of all his troubles." *Bp. Horne*]

(From the Missionary Register for Nov. 1830.)

*Extracts from the 20th Report of the Church Missionary Society.*

Conclusion of the Report.

In the various ways which the Committee have enumerated, they have found full employment for the THIRTY THOUSAND POUNDS placed at their disposal by the liberality of the members; and depending, under the blessing of God, on the continued and even increasing aid of the Society's friends, they have not hesitated, under the evident call of duty, somewhat to exceed, in their expenditure, the actual income

of the year—assured that they act herein in conformity with the feelings of the whole body of the members, when they withhold themselves from no important work opening before them, through any distrust of future support—an apprehension, the indulgence of which the past experience of the Society would render almost criminal.

The Committee witness, with thankfulness to Almighty God, the increase of missionary zeal in our own country, and particularly among the members of our own communion: and, while they rejoice at the growth of this spirit among the Protestants of the Continent, they feel especial pleasure in the rapid advance of zeal for the conversion of the world in that other great branch of Protestant Christendom, in the New World, which speaks our own language; and which bids fair to outstrip in numbers, at no distant period, the country which gave her birth, and to apply to that great cause her enlarged resources with at least equal zeal. It is impossible for the Christians of the United Kingdom and of the American States, who speak the English language, and own one common origin, and the merchants of whose countries maintain intercourse with all the shores of the habitable world—it is impossible for them to contemplate the means which the Great Head of the Church has already put into their hands for the hastening of his kingdom, and the spirit which he is mercifully pouring out on them, to induce them to the work, without feeling a grateful stimulus to redoubled exertions.

The Committee cannot conclude without some reference to the awful times in which Christian societies are called to labour. The blessing of God has rested on the Society during the year that is passed; and it is manifestly vouchsafed to kindred institutions: but viewing the times in which we live, the Committee do earnestly press on all the members of the Society the duty and privilege of committing its concerns, in unwearied prayer, to the guidance and protection of the Divine Hand.

The great work of converting the world will undoubtedly be accomplish-

ed. Not a tittle of the divine word will fail. Great shall be the name of the Lord, from the rising to the setting of the sun. But, as that time approaches, and the servants of the Lord are pressing on in thickening ranks and with determined hearts to the conflict with the powers of darkness, that conflict is becoming more awful! The malignant spirit is labouring to wither the very heart of the Christian cause, and to exhaust its very vitals. Tremendous proofs of his dire influence on the pride and passions of men are seen every where around us. But *the eyes of the Lord run to and fro throughout the whole earth, beholding the evil and the good*—and the arm of the Lord showeth itself strong in behalf of them who fear him. What difficulties his servants may be called to encounter in helping forward the establishment of his benignant reign on the earth, and what sufferings they may be called to bear, they may confidently leave to his faithfulness and wisdom: but to **THEM**, is the victory assured; and on **THEM**, is the eye of their Lord!

Vigilant, then, in maintaining the meek, forgiving, benevolent, and holy spirit of Christians—resisting all wickedness, and labouring for the salvation of all men—with humble but firm confidence in that gracious promise, *as thy days, so shall thy strength be*, we will gird up our loins, with renewed courage and zeal, to fulfil all the will of our heavenly Master and Lord.

#### *Brief History of the Work of Divine Grace at Regent's Town.*

MR. JOHNSON'S return to this country afforded, as has been before stated, an opportunity of obtaining much more accurate information on the nature and success of his labours among the liberated Negroes at Regent's Town, than could have been derived from correspondence with him. In frequent conferences, he entered largely into the subject; and disclosed, with Christian simplicity, the whole course of labour through which it had pleased God to lead him.

Your Committee will venture to say, that the History of the Church has  
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scarcely afforded so striking an instance of the power of Christianity in civilizing and blessing savage man. The state of the Negroes, when brought together in Regent's Town, the effects produced on them by the blessing of God on the care and kindness of the governor, and on the ministry of the Gospel among them, and the manner in which these effects disclosed themselves, are of such a nature, that, though various circumstances relative thereto have been reported on former occasions, the Committee are persuaded that the members will be gratified by hearing the statement communicated by Mr. Johnson, while in this country.

When brought together at this place, in the year 1813, the Negroes were, as on the first settling of them in other towns, in the most deplorable condition. In 1816, the assistant secretary, then on a visit to the mission, found about 1100 liberated Negroes assembled at this spot. They consisted of persons from almost all the tribes on that part of the continent. The efforts of those who had been placed over them, under the vigilant and anxious inspection of the governor, had meliorated the condition of such as had been there for any length of time. Every measure in his power had been resorted to, for this end, by his excellency; and a church had been erected, in preparation for the regular administration of Christian ordinances among them. His excellency felt that a powerful stimulus was wanted, to rouse the Negroes to diligence; and that an energetic principle was required, which might harmonize their jarring feelings, and unite them as one body. That stimulus was found in the sense of duty and of gratitude which Christianity inspires; and that uniting principle, in the healing spirit of the Gospel.

At the desire of the governor, Mr. Johnson, then just arrived, was placed, by the assistant secretary, at his excellency's disposal; and was, in consequence, appointed to the care of Regent's Town, and immediately entered on his charge, in the month of June, 1816.

On looking narrowly into the actual condition of the people entrusted to his



care, Mr. Johnson felt great discouragement. Natives of twenty-two different nations were here collected together; and a considerable number of them had been but recently liberated from the holds of slave vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little broken English. When clothing was given to them, they would sell it, or throw it away: it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None of them, on their first arrival, seemed to live in the state of marriage: some were soon afterward married by the late Mr. Butcher; but all the blessings of the marriage state and of female purity appeared, when Mr. Johnson arrived among them, to be quite unknown. In some huts ten of them were crowded together; and, in others, even fifteen and twenty: many of them were ghastly as skeletons: six or eight sometimes died in one day; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds: many devil's houses sprung up; and all placed their security in wearing greegrees. Scarcely any desire of improvement was discernible; for a considerable time there were hardly five or six acres of land brought under cultivation; and some, who wished to cultivate the soil, were deterred from doing so, by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others subsisted by thieving and plunder: they would steal fowls, ducks, and pigs, from any who possessed them: in the first week of his residence among them, Mr. Johnson lost thirty fowls: they would eat them raw; and not a few of them, particularly those of the Ebo nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they received from government.

Of this nation of the Ebos it may be right to give some particulars. About forty of them having been drawn, on their liberation from the slave ships, to serve in the African corps, they were

placed under a course of military instruction at Bance Island; but were discharged as intractable, and were sent to Regent's Town. Here they soon gave proof of almost incredible brutality. A Negro of another tribe had a sow, which, three or four days before, had brought him a litter of nine pigs: some of these people stole his young pigs, and threw them all, while alive, into a large pot of boiling water: there the man found them, when, on returning home and ascertaining his loss, he had obtained Mr. Johnson's authority to search for them among his suspected neighbours. From another were stolen his dog and his iron pot, and he found both among the same depredators, who were preparing for a repast on the poor animal, by boiling him in the pot which they had stolen. A sick dog had been killed and buried: it was afterward discovered that some of these people had dug up and made soup of the carcass.

These are repulsive details: but they set forth the greatness of the change which has been wrought in these men. Placed under the care of one of the natives—himself but recently liberated from the hold of a slave ship, and as yet but little influenced by Christian principle—he exercised over them what appeared to him to be unavoidable severity; but, when his own heart became powerfully affected by the Gospel, he would retire to the woods and pray for them: they formed a strong attachment to him: he prevailed on them to attend church; and was made an instrument of incalculable good to them. The word of God was blessed to many of them. They are all now civilized and married: they are steady, sober, and industrious; and several of them regularly communicate at the Lord's table: all are become clean and decent, and attend the public worship of God. They are active and serviceable men.

The change in the Ebo people has been mentioned as illustrating, in a remarkable manner, the efficacy of Christian instruction, under the Divine blessing, in civilizing and elevating the most abject of mankind. No human wisdom or eloquence, no secular hopes or fears, no coercion or inducements of man, ever produced such a change! It has been

the act of that same Divine power, which wrought, by the same Divine truth, that mighty change in our own barbarous ancestors, in the older time of our country—of that Divine power, which softened their ferocious minds, stripped the skins of beasts and cleansed the savage daubings from their persons, staunched the blood of human victims, exposed to shame the cruelties of their pagan idolatry, brought rude man to feel the blessings of social life and of all the meek and heavenly tempers of the Christian, and gave birth to those laws and institutions, which, reacting with a benign influence on the minds and manners of this whole people, have rendered us, with all our crimes, a real blessing to the world! And now, in these latter days, we have a renewal of the moral miracles of the primitive age; and have the honour put on us, by sending the Gospel to the most degraded of mankind, of quickening and rendering efficacious, in an incalculable degree, the efforts of our country to remunerate Africa for her wrongs.

But the improvement in the whole body of the liberated Negroes assembled at Regent's Town is truly surprising. The greater number were not, indeed, sunk into a state of degradation so low as that of the Ebos; but the description already given of them will sufficiently show, that, on all human calculation, but little success could be expected, and that little, but by slow degrees.

With what melancholy feelings Mr. Johnson surveyed the desolation around him, the members heard from his own lips, when he took leave of the Society at the special meeting held in this place in the month of November.

But what was the condition of these people when Mr. Johnson left them for a season, after the labour of three years? A full return had been made for the wise and benevolent measures of the governor, and for the unwearied labours of their pastor.

The eye which beheld the people and their town but a few years before, would now witness a scene that would bespeak the energy of some mighty principle.

The town itself is laid out with regularity: nineteen streets are formed, and

are made plain and even, with good roads round the town: a large stone church rises in the midst of the habitations; a government house, a parsonage house, a hospital, school houses, store houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people—all are farmers—gardens, fenced in, are attached to every dwelling—all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles—there are many rice-fields; and, among other vegetables raised for food, are cassadas, plantains, coco, yams, coffee, and Indian corn—of fruits, they have bananas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws—of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls—a daily market is held for the sale of articles; and, on Saturdays, this market is large and general. It has been already said that all are farmers; but many of them, beside the cultivation of the ground, have learned and exercise various trades; fifty of them are masons and bricklayers—forty, carpenters—thirty, sawyers—thirty, shingle-makers—twenty, tailors—four, blacksmiths—and two, butchers. In these various ways, upward of 600 of the Negroes maintain themselves; and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government to which they pay the most grateful allegiance.

The appearance and manners of the people have improved in an equal degree. They are all now decently clothed: almost all the females have learned to make their own clothing—about 400 couple are married—they were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries: not a drum is now left in the town—in six months only six deaths occurred; while, in three months, forty-two children were born—not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months;

nor had any drunkenness been witnessed—the attendance on public worship is regular and large, three times on the Sunday; on an average, not less than 1200 or 1300 Negroes, while Mr. Johnson's first congregation amounted but to nine: at morning and evening daily prayers, not less than 500 are present—the schools, which opened with ninety boys and fifty girls with thirty-six adults, now contain upward of 500 scholars.

These were great encouragements to Mr. Johnson in his labours: but he was not satisfied with the reformation of the manners of his people: he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long. One and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved—disclosing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons, in every direction, before they came to attend morning and evening daily worship, kneeling in private prayer behind bushes and houses. All, without exception, wish for baptism; but Mr. Johnson admits none to that ordinance till he is satisfied of their intelligence and integrity. All have abandoned polygamy, greegrees, and devil-worship. The baptized are in the habit of regularly partaking of the Lord's Supper, unless prevented by illness; and when Mr. Johnson left, in April of last year, the number of communicants amounted to 263. The converts are earnest for the salvation of their country-people, and are continually going to them to persuade them to embrace the Gospel: and they are equally anxious for their mutual edification; Mr. Johnson seldom visiting a sick communicant without finding some of his Christian brethren or sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the Divine word, that Mr. Johnson has withheld from the Society many of the indications of grace among his Negroes, lest they should appear incredible.

And it has been the plain and simple preaching of the mercy of God, as dis-

played in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of government, and of producing this mighty change—brought home, indeed, as this preaching was, by the patient labours of an affectionate servant of the Lord. In Negro towns, where this word of salvation has been, for want of ministers, but unfrequently or irregularly preached, the natives are far behind in civilization and in all the benefits of social and domestic life. Mr. Johnson's course of labour was—to preach Christ, as the Saviour of sinners—at morning and evening daily worship, to set forth to the people the simple truths of the Gospel—to follow up these instructions and prayers, by visiting from house to house to reprove sin wherever he witnessed it—to open to the people the miserable estate of a sinner, and the way of escape and deliverance by the grace of the Gospel.

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(From the Washington Repertory, for December, 1820.)

### *Education Society of Maryland and Virginia.*

THE Education Society for Maryland and Virginia, held its annual meeting on the 26th of October last, in Christ's Church, Georgetown.

The Society assembled at eleven o'clock; the morning service was performed by the Rev. Charles P. McIlvaine, and a sermon was preached by the Rev. E. M. Lowe. After which the following officers were elected for the ensuing year.

Rev. Wm. H. Wilmer, D. D. President; Rev. W. D. Addison, 1st. Vice-President; Rev. Wm. Hawley, 2d. Vice-President, and Secretary; C. Page, Esq. Treasurer.

Managers.—Rev. Oliver Norris, Rev. C. McIlvaine, Rev. E. C. McGuire, Rev. Wm. Meade, Rev. Geo. Lemon, Rev. Chas. Mann, F. S. Key, Esq. Dan. Murray, Esq. Rich. West, Esq. T. Henderson, M. D. E. I. Lee, Esq. P. Nelson, Esq.

Standing Committee.—Rev. W. D. Addison, Rev. Wm. Hawley, Rev. C. P. McIlvaine, Richard West, Francis S. Key, Thos. Henderson.



The two following Resolutions were unanimously adopted, by the Board of Managers:—

Resolved,—That it is expedient to establish a Theological Professorship, to be located at William and Mary college, or elsewhere, as the Society may, from time to time, order and direct. And, for the accomplishment of this important object, it is further.

Resolved,—That the President be, and he is hereby requested, to prepare a circular, explanatory of the object of the Society, and urging the strong claims of the church, upon the liberality of her members, for the furtherance of this desirable and useful establishment; and, that he send a copy thereof to each of the clergy in the two dioceses.

At night, divine service was again performed, by the Rev. Thomas Horrel, and a sermon, adapted to the occasion, was preached by the Rev. Dr. Wilmer. After which a collection was made for the benefit of the Society.

The Society affords assistance to four young men, who are now engaged in the prosecution of their studies.

*The following is the Circular Address of the President of the Society, on the establishment of the Theological Professorship, agreeably to the second of the foregoing resolutions:*

*Alexandria, Nov. 8, 1820.*

REV. AND DEAR SIR,

The managers of "The Society for Educating Young Men for the Ministry of the Protestant Episcopal Church, in Maryland and Virginia," having resolved, that it was expedient to establish a Theological Professorship, have instructed me to address you on the subject, and to solicit your aid and co-operation in furtherance of their resolution. They are encouraged to make this effort, by the increasing interest which the friends of the church take in the concerns of the Society; and from the great benefits which must result from the successful accomplishment of the object now proposed. The establishment of such a Professorship is intimately connected with the original design of the Society, inasmuch as, after having provided the means of defraying the expenses of a preliminary

course of education, to pious and indigent young men, it becomes highly important to furnish them with the means of completing their course of Theological study, under a competent instructor.

The importance and necessity of a well-educated ministry, are too obvious, and generally acknowledged, to require any illustration. Without it, no church can prosper, or be respectable. And, it is a matter of congratulation, that among all denominations of Christians, there is an increasing attention to this subject. Our own church, in this matter, has been far behind the just expectations which have been formed of her wealth, talents, and piety. But, though late, she is now resolved, with earnest measures, to pursue this great object. At her General Convention, holden in 1817, she established a General Theological Seminary; and, in 1820, renewed, by the same authority, her sanction of this measure. This General Institution was then transferred to New-Haven, in Connecticut, and has commenced under circumstances which augur the most beneficial results. As intimately connected with the reputation and prosperity of the church, and as sanctioned by her highest authority, this institution claims our best wishes and efforts. As churchmen, we rejoice in a measure, which promises to retrieve the character of our church, from an apathy so foreign to her own principles, and to the commendable zeal and activity of other churches. We hope and believe, that it will prosper. We wish it therefore to be understood, that our efforts are not intended to supersede, or to militate against, the General Seminary, but to co-operate in subordination and subserviency to it, though in a sphere so humble, as to embrace subjects which lie beyond the reach of that greater body.

The managers deem it their duty to take advantage of the peculiar circumstance, which, in this case present themselves in favour of the attempt to establish a local seminary in the southern country. 1. The college of William and Mary has offered to theological students certain privileges, which will render the resources that may be obtained in this section of country, more

effective and useful, in their appropriation in that way than in any other. 2. It is ascertained that the public will give more liberally and cheerfully, to an object thus brought home to them, and identified with their local interests and associations, than to the remote, though equally important one at New-Haven. It seems proper, therefore, to adopt that plan, which both raises the largest amount of fund, and renders that fund efficient to the largest quantum of benefit. Both these objects, we think, will be attained by cherishing the local project of the society.

The plan proposed is, to provide funds for a theological professor, who will probably be located at William and Mary College. That institution is now supplied with able professors, and with all the securities for procuring a complete education. The faculty, with one exception, have offered a gratuitous course of instruction to all *bona fide* students of theology. An excellent theological library is attached to the college; and, in the event of our succeeding in a professorship, a very valuable private library, belonging to a clergyman of our church, will be added by that worthy person. The living at Williamsburg is cheap, and the climate healthy, except during the months of vacation, when the professor and students might easily, and to the advantage of their health, remove into the upper country.

Thus, with the small contributions which are necessary to support a professor, we shall enter at once upon all the benefits which are attained in other cases, only after many years of labour, and great expense. We shall, in fact, have gotten all the valuable purposes of a college of our own.

We cannot but hope then, that an object so important, and circumstances so favourable for the attainment of it, will be duly appreciated and cherished. Now is "the flood" in the tide of our affairs, which, if improved, cannot fail to lead us to a prosperous issue. The object is one which rallies around it every variety of motive. It appeals to the mortifying and surprising fact, that this southern land, so rich in resources, in wealth, genius, and piety, should be

dependent on foreign institutions for the education, the habits, and principles, of those who are destined to fill her highest offices. But, it appeals to weightier motives still, in the connexion which it has with the prosperity of the church, and the glory of the Redeemer's kingdom. In this view it claims the fervent prayers and warmest endeavours of all who love God, and have any proper sense of the value of immortal souls. To them it speaks of the waste places of Zion repaired; of the temples of God, now "frowning in portentous silence over our land," once more made vocal with his praise; of aged parents lifting up to heaven their faded eyes, now lighted up with joy, that their children will be permitted to "dwell in the house of the Lord, to behold the beauty of the Lord, and to inquire in his temple." It tells of instruction to the ignorant; of pardon for sin; of peace and joy to the weary and heavy laden; of comfort, and triumph, and hope, to the sick and dying; of consolation administered to the anguish that kneels at the grave of departed worth; of grief assuaged, and tears wiped away; of the gates of heaven opened to redeemed and blood-washed souls. It points to these glorious issues, as flowing to ages yet unborn, through the instrumentality of those whom your bounty may enable the Society to raise up, and send forth to preach the unsearchable riches of Christ. In a charity so noble, in a cause which associates us with God himself, we believe that many will rejoice to co-operate. While they have the opportunity, we entreat them for their own sakes as well as for the cause we plead, to "make to themselves friends of the mammon of unrighteousness," by giving liberally of that portion which God has intrusted to them as his stewards. Of those who have much, much will be required, both while they live, and when, at their death, they may have it in their power to live anew by bequeathing something to this great charity. From those who have but little, a less sum, given with a right spirit, will be acceptable to God, and effectual to our purpose; since, by the aggregate of many small sums, like the accumulation of many drops of wa-

ter, a copious fountain may be formed  
to refresh a thirsty and parched land.

I am respectfully,

Your friend and obedient servant,

WM. H. WILMER,  
President of the Society.

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*A Clergyman and his Friend's Visit to  
the Sick.—An Extract.*

'Tis but a step across the village green,  
Where the geese paddle in the pools between;  
We lift the latch—and there before our eyes,  
Bed-ridden and blind the Widow Thompson lies.  
That short five minutes walk across the green,  
Sufficed my friend to tell what she had been;  
Loving and loved she entered upon life,  
A village beauty and a farmer's wife;  
And children sprung around, and left no fears  
Of kindly succour in declining years.  
All promised fair:—but then her husband gave  
His name, the credit of a friend to save;  
And when the bill was due, that friend had  
flown,

And left his bail to meet the storm alone:  
Markets were dull, and harvest months were  
wet,  
And so poor farmer Thompson died in debt.  
Then though her children bloom'd in manly  
pride,

Consumption came, and one by one they died—  
All—all were gone: and she was left behind  
To mourn and suffer—poor, decrepid, blind.  
She knew the very step of him, whose voice  
Had taught her 'mid her sorrows to rejoice;  
And whose wan features, as he took her hand,  
Show'd joy that worldings cannot understand—  
A trust in him who has the power to save—  
A hope that fearless looks beyond the grave.

Then held she converse of her hopes and  
fears,

Befitting Christians in a vale of tears.  
Not her's the cant of those, whose vulgar slang  
Is Greek to all who are not of the gang:  
Not her's the lights by pride and passion bred  
From the deep quagmires of a muddy head:  
Not her's the fool-born jest and stifled sigh  
With which Philosophers prepare to die—  
Her talk was lofty, yet 'twas humble too;  
How much she had to hope, how much to do—  
How little she had done, how much remain'd  
To do, before the victory were gain'd—  
To run, to fight, to wrestle, to endure,  
To make her calling and election sure.  
She spoke with gratitude of trials past,  
And calmly dared anticipate the last:

She when by care o'erwhelm'd, by doubts dis-  
tress'd,

Look'd to the cross for peace, to Heaven for  
rest;

And confidence in him who cannot lie,  
Had made her patience strong, her courage high.

'Well,' said I, dashing off a single tear,

'Tis surely good for us to have been here:

Such lively faith, such patient hope to see,

Does more than tomes of Dutch divinity—

Not for the world these visits would I miss,

If all your sick-list cases be like this.

Like this! I would they were; but those who  
go

To search the lairs of poverty and woe,

Must nerve their hearts, and be prepared to  
find

The body's pain embittered by the mind;

Or see the reckless sinner, that can die

Without a hope, and yet without a sigh:

Or hoping all in works of human pride,

As if no Saviour died, nor need have died.'

With that he stopp'd; for we had reach'd  
the door

Of an old lonely cottage on the moor;

There o'er the embers crouched a feeble pair,

With fallow cheeks, and thin, yet matted hair.

Clay was the flooring, and the walls were clay,

And in the window rags obscured the day:

'Twas old and filthy all—the very air

Felt dull, and loaded with miasma there.

In one dark corner stood a crazy bed,

With half a broken tester over head;

There lay their only son, and he had been

The first in many a bold and bloody scene;

Untaught in youth, he led a wandering life,

Till caught by scarlet cost, and drum and fife,

He sold the liberty he held so dear,

And quitted home and friends without a tear.

For six campaigns, he follow'd in the train

Of victory, through Portugal and Spain.

But cold, and midnight bivouacks, impair'd

The frame that ball and bayonet had spared;

And he, with wasted limbs and aching head,

Lay dying there upon that crazy bed.

This was distressing—yet there might have  
been

A light reflected from the future scene;

But there was none; for when my friend began

His colloquy with that poor dying man,

And talked of Christ, of judgment and of sin,

I saw at once the work was to begin.

To every truth a careless ear was lent,

And every pause received a faint assent—

He knew that he had sinn'd, like all the rest,

But God was good, and so he hoped the best;

This was the sum of his religion, this

His penitence for sin, his hope of bliss.



*Protestant Episcopal Theological Seminary of New-York.*

At a meeting held in the city of New-York, on Thursday, the 8th Feb. 1821, of the Board of Managers of the Protestant Episcopal Theological Education Society, established by the Convention of the Protestant Episcopal Church in the state of New-York, it was resolved that the *Interior Theological Seminary*, to be organized under the authority of the Society, shall be located at *Geneva*, in the county of Ontario, upon certain conditions proposed by some of the inhabitants of that place, in documents laid before the Board.

The Bishop, from the Education Committee, made a report proposing the following resolutions, relative to the plan of study in the *Theological Seminary* to be established in the city of New-York; which were unanimously adopted.

Resolved, That the subjects of theological learning in the *Seminary in the city of New-York*, be distributed into the following departments:

I. *Biblical Learning*; comprising whatever relates to the original languages of the Holy Scriptures, and the knowledge which is necessary to the critical study and interpretation of them, including Jewish and Oriental literature, profane history in its connexion with sacred, and biblical chronology and geography.

II. *The Evidences of Revealed Religion*; establishing the genuineness, authenticity, and credibility of the Scriptures; with the interpretation of them, so far as may be necessary to the full exhibition of the evidence of their divine authority and inspiration, and a view of the character and effects of Christianity, and of moral science in its relations to theology.

III. *The Interpretation of the Scriptures*; exhibiting the principles of scriptural interpretation, and the meaning and practical application of every part of the sacred writings.

IV. *Systematic Divinity*; presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deduced from the sacred

writings; and a particular view and defence of the system of faith, professed by the Protestant Episcopal Church; thus affording a minute exhibition of controversial and practical theology.

V. *Ecclesiastical History*; displaying the history of the church in all ages, and particularly of the church in England, and of the Protestant Episcopal Church in this country.

VI. *The Nature, Ministry, and Polity of the Church*; comprising a view of the nature of Christian church and the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of Ecclesiastical Polity, and an explanation and defence of that of the Protestant Episcopal Church; and also an exhibition of the authority and advantages of liturgical service, with a history, explanation, and defence of the liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

VII. *Pastoral Theology*; explaining and enforcing the qualifications and duties of the clerical office, and including the performance of the service of the church and the composition and delivery of sermons.

Resolved, That for the purpose of carrying the foregoing course of theological study into effect, it is expedient to provide, as soon as possible, three professors for the first four departments, viz. a Professor of *Biblical Learning*, a Professor of *the Evidences of Revealed Religion*, and a Professor of *the Interpretation of the Scriptures*, and of *Systematic Divinity*.

Resolved, That the last department, viz. *Pastoral Theology*, be placed under the charge of the Bishop of the diocese.

Resolved, That the other two departments, viz. *Ecclesiastical History*, and the *Nature, Ministry, and Polity of the Church*, be assigned to the professors above named, or to some of the resident clergy in the city, until other arrangements can be made with respect to them.

It is sincerely hoped that the efforts which are making to call forth the extensive resources of Episcopalians in aid of a design so calculated to promote the cause of literature and religion, will not be in vain. There cannot be a moment's doubt, that liberality in generous proportion to the means of the Episcopalians of this flourishing city and state, will enable the managers to carry into speedy and full operation the plan above detailed, and to establish an institution which will produce the happiest effects on the respectability and prosperity of the church and on the general interests of religion; and which will reflect lasting honour on those by whose contributions and exertions it has been established.